

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

**SATURDAY MORNING, JULY 3, 1819.**

**Price,** { \$3.00 in 6 months, or  
\$2.62½ in advance.

Gilethorpe Co. (Geo.) June 1, 1819.  
 Sirs,—In your paper of April 10, I ob-  
 tained an extract of a letter from me to a gen-  
 tleman in Burke County, on which, or rather un-  
 der which, are made some remarks. As these re-  
 marks appeared in connexion with my letter, I  
 suppose by some readers here ascribed to me, and  
 I am sorry to think that I have been authorized  
 in part of my letter, which was not published  
 by me, the remarks were not mine, and were  
 unauthorized by my letter, and have a  
 tendency to present my usefulness in this State, I  
 feel it my duty to exonerate myself of  
 writing, or authorizing them. By  
 the Southern Evangelical Intelligencer,  
 published at Charleston, S. C. you will confer a  
 great favor on me, in the hands of the Gospel,  
 Yours, in the bonds of the Gospel,  
 CEPHAS WASHBURN.

## REVIEW.

rejoice most cordially in the circulation of the Boston Recorder.—We know of no publication of the kind, which contains a greater variety of interesting and useful matter. Its influence has already been very extensive and highly salutary. It has done much towards giving to other papers a religious character; much towards disseminating, among all classes of the community, accurate information and a correct feeling.—A circumstance which has contributed in no small degree to the success of this paper, is the liberal and judicious manner in which it has taken with regard to different denominations of Christians. Sensible of the minor distinctions have too long divided the Church, and alienated the affections of Christians from each other, the Editors have, very wisely, to have exerted their influence to cement together the whole of the saints, by whatever name they have been called, and to combine their efforts for the advancement of the Christian cause.

sch, however, as we have been edified  
instructed by the contents of the Re-  
viewer, we have occasionally met with  
objections and editorial remarks, exhibit-  
ing deplorable ignorance and prejudice.  
 cheerfully we acknowledge that in  
our literary and religious institutions, New-  
England has vastly the superiority over  
the southern states; nor does this fact ex-  
cite in us feelings of envy or jealousy. We  
look to the north for many of our literary  
and religious Teachers,—for the liberal  
education of many of our sons, and for ex-  
amples of charitable effort.

ew-England has been highly blessed o  
Let her never forget her obligations  
e rejoice in her benevolent labours  
in all her success; at the same time  
deeply deplore the paucity of regular  
ble—of competent teachers—of public  
private libraries—of literary societies  
of learned Ministers, in the southern  
on of our country.

the remarks referred to in the Record are occasioned by a letter from the Cephas Washburn, Missionary to the Pacific. We are happy to know something of Mr. W. labours. He is devoted to the service of God, and in devotedness to souls—is preaching the Gospel with and pungently—co-operating courageously with the servants of the Lord of every name, whether learned or unlearned—endeavouring much to build up the waste places of the land—and when New-England was called on—and when New-England was called on—a regiment of such men to the south—promised them support and encouragement. But Mr. W. never intended his letter should produce such statements, or create such a spirit, as appears in the "Record."

We know something of the life and religious character of Minister Rogers, and if the author of the "Rogers" could accompany us, we could introduce him to many a zealous and devoted servant of God—possessed of good talents, and blessed with ready utterance; with a heart warmed with pious affection; who, with little or no prospect of pecuniary reward, devotes himself, not only to the preparation of regular sermons, but to discourses—not to the study of the sciences, or of metaphysical or systematic philosophy—but to the great work of preaching the gospel—plainly and pungently, the essential truths of the gospel—of giving close and direct proofs for sin, and spirited and powerful exhortations to duty. We allow

ner intended my letter should produce," for the following reasons. I judge such statements to be unauthoritative or literary character of the clergy generally, or even by any competent part of them. 2dly. Such statements are strictly true, must be very injurious to Christianity. They serve to excite and cherish prejudices. When such statements appeared in the "Remarks," and in some of our Sermons of Education Society circulated in those sections of the country are intended to apply, the impression from them, are, that their authors consider people in a state but little above idolatry when missionaries are sent among them, they will be received with coldness. They are impressed with the opinion that they which sent them, and the missionaries view them as in a state of the degradation. If missionaries and natives would do good, in this section let them engage in the work we have nothing which might be construed as antagonistic comparison of this section of the country.

that in consequence of an education, in many respects defective, they do 'some hurt'; but we affirm, they do 'much good.' God blesses their labours—souls are renewed—the duties of religion are practiced, and its comforts enjoyed. We speak now, not from vague or vulgar report; we know these servants of God, and have witnessed the effects of their labours—have united with them in the public and private duties of religion—have accompanied them through the forest to their places of worship—have seen the congregations reverently kneeling with them in devotion, and seriously listening to their instructions—have listened to their plain and simple preaching, till we have been ashamed of our coldness and sloth, and wished, most earnestly, for more of the spirit which they possess. At the same time, these men are sensible of their deficiencies—speak freely of the embarrassments they labour under from want of education—desire to see more pious men educated for the ministry, and rejoice when a learned minister comes to assist them in building up the cause of Christ. Were they accused, merely of violating the rules of grammar and rhetoric, or of deviating from the true standard of chaste & elegant sermonizing, we should be the last to defend them from such charges.

Were we told that *many* of them have been improperly introduced into the ministry—that great efforts are necessary to furnish more learned men for the cities and villages—that learned missionaries should be immediately employed to labour in the country: to all this we give our assent.

But we cannot refrain from mingled emotions of grief, pity and indignation, when these men of God, who cheerfully take up the Cross; and because none are found better qualified, enter the field, patiently endure its fatigues—put up with insult, and wear themselves out, in winning souls to Christ—are accused of scandalizing Christianity. Yet, in the ‘Remarks,’ under con-

sideration, these men are called 'religious knight-errants, who are forever mistaking pewter basons, for the burnished shields of an adversary, and wind-mills, for the castles of giants'; who 'are instrumental of hardening thousands in iniquity—preventing the establishment of sound enlightened divines—extending errors and delusions—promoting schisms, and propagating infidelity.' In view of such allegations, we have only to request the author of the 'Remarks to look at Matt. xviii. 6. and I.Chro. vii. 22.

Again, the Editor informs us, 'that in these parts of our country, where none but illiterate preachers hold forth, as far as can be ascertained, by careful enquiry, not more than one thirtieth part of the population, even pay them the respect of meeting them at the house of worship.' Now, as it happens, our information on this point, is quite at variance with that of the Editor. We believe after much careful enquiry and personal observation, that *twenty-nine* thir-

tieths would have been nearer the truth, than one thirtieth. Nothing is more common than for the inhabitants of the country to travel 5, 10, or even 15 miles, both on the Sabbath, and on secular days, to hear illustrious men preach. Our author speaks of giving his readers some specimens of the taste and literature of unlearned ministers. Probably he may provoke a smile, while he draws the contrast between the grovelling metaphors, the uncouth expressions and the awkward gestures of these good men, on the one hand; and the glowing descriptions, a well turned period, and the graceful elocution of learned ministers, on the other. Perhaps, however, if he should present us likewise, with specimens of the spirituality—the compassion for souls, and the zeal for God, which are manifested by many learned ministers, around him, the smile would be followed by a tear, and a pang which would long disturb the peace of the pious mind.

While we are sorry to find holy ministers condemned merely for want of learning, we are no less sorry to find, that in the reports of Education Societies, and the sermons preached before them, all "learned ministers are included as 'competent ministers,' and safe interpreters of the Bible whatever may be their opinions, or how ever destitute they may be of vital religion, or practical holiness. However plausible the arguments which may be offered in favour of a learned ministry, we firmly believe, that the churches, generally, feel and justly too, that moral qualifications do serve altogether a higher rank, than those which are merely literary, in the character of a Christian minister.

With all the compassion that has been expressed at the north, for the ignorant and irreligious people of the south; if our information is correct, there has never been a single missionary supported by the people of New-England in any part of Georgia. During the present season, there have been eight missionaries in Georgia, seven supported by the people of the state, and one by the General Assembly of the Presbyterian Church. A vigorous system of missionary efforts, is commencing in the south. If our brethren of New-England wish to remedy the evils that exist among us, let them send out, and support missionary or two, next winter; not to ascertain and report how bad we are, but to make us better.

much more useful are learned, than unlearned ministers. A few practical illustrations will be worth more to us than a thousand arguments, and Newspaper essays, especially such essays as breathe so little of a mild, a candid, and a Christian temper. Though we are compelled so warmly and so generally to disapprove the "Remarks," we hope to preserve our hearts, and our pages, from the spirit in which they are written, and while we condemn in part, to estimate as they generally deserve, the useful and interesting columns of the Recorder.

We hope nothing in the preceding observations, will be understood to imply, that we undervalue, or wish to discourage the efforts of good men to educate pious youth for the Gospel ministry. We cordially approve their object; it is exceedingly desirable that ministers should be thoroughly prepared by all the aids of human learning, for their important office. We are ready to contribute our influence, and our charity, to promote this object; and we are always gratified at the liberality with which our community subscribe to it. Nor do we mean to cast any reflections upon those Gospel ministers who have, from time to time, visited the southern country, and of whom many are now labor-

ing among us. But when charged with such gross perversions of the sacred office, we have it in our power, from our own observation, and from documents communicated to us, to refozt the accusation, and to direct our northern brethren to men educated and introduced, into the ministry among themselves, who have gone to labor in the south and west, infinitely more unqualified both in their moral and literary character for the office they sustain, than the greater body of those, who have incurred their displeasure and contempt. But we feel that these instances afford no foundation for a general inference, in regard to ministers at the north ; and our brethren there must, if they reflect, be equally sensible how unchristian and ungenerous are also those sweeping conclusions, which they are too much in the habit of drawing from the ignorance and oddities, or immoralities of a few men, who are sure to acquire a conspicuous rank in the Journals of Travellers.

† It would be thought an ungenerous, an unchristian, as well as a false statement, should a traveller from the south, on his return from New-England, represent the great body of the clergy there, as Unitarians, because this sentiment prevailed in the neighborhood about the Editor of the Boston Recorder. C. W.

## REVIEW REVIEWED.

We very cheerfully comply with the request of Mr. WASHBURN, for the insertion of the foregoing articles, not only to screen him from censures to which we may have inadvertently exposed him, but to give our readers an opportunity to look at both sides of the subject. Notwithstanding we "breathe a little of a mild, candid & a Christian temper" ourselves, we are glad to see so much of it in our Reviewers, & hope they will ere long advance in knowledge of the real state of the church in their section of the country, as far as we believe they have advanced in personal piety.

We had thought the "Remarks" sufficient guarded against the main objection urged in the "Review." It was by no means our design to put all "unlearned ministers" on a level, and pronounce them unfit to preach the gospel; for we have no doubt that many who have been denied the advantages of a liberal education, are highly useful, and more truly respectable than hundreds who have received their diplomas, and are accounted "learned." And we will not undertake to determine the quantum of good or evil done by the most ignorant; even by those who consider learning to be a disqualification for the sacred office; it is our opinion still, that the *angel* bears no comparison with the *devil*. We admit to not without "heaviness of spirit," that among the clergy of our country who are "competent" so far as literary acquirements are concerned there are many who deny the Lord that bought them, and who are bringing swift destruction themselves, and those that hear them. We admit, that some portions of New-England, exhibit scenes of moral desolation that ought to draw tears from every eye—and furnish prospects that can scarcely fail to appal the most courageous heart. We admit, finally, that New-England has not done her whole duty—that she has lost her hard earned treasures too well, and that instead of supporting for the last twenty years, more than a hundred missionaries in the destitute settlements of the country, she ought to have supported five hundred.

We might go on with these concessions farther—and if it would gratify the benevolent feelings of our Reviewers, we would frankly state that all their charges against the New-England Clergy, and New-England Christians, fall far below the truth. We are more slothful and unwieldy than they represent us to be.

Comparisons between different sections of a country are invidious and dangerous. We have loved our country as ourselves, and should have been better pleased, had we found the same care exercised in the "Review." Our respect for our southern brethren is sincere, and our affection ardent. We know their liberality, and appreciate whatever they display in the cause of Christianity. It is inhuman to reproach New-England with neglect of the spiritual interests of the south.

nearer home, equally destitute of religious in-  
 struction, and more loudly calling for it? *She has*  
*not sent Missionaries to Georgia.* Why? because  
 she wished to employ what missionaries she had  
 to the best advantage; and felt herself obliged  
 to pay attention first, to her immediate neighbors.  
 And she is straining every nerve at this moment,  
 to bring forward and qualify young men of piety  
 for the work of the ministry wherever they are  
 most needed. With all her defects, she will not  
 shrink from a comparison with any other section  
 of the Christian world. Beside; what will our  
 Reviewers say to the often repeated observation  
 at the mouth of a Missionary from New England,

At the south, "missionaries from New-England supported by the funds of New-England Societies, would not be received?" Are they not aware of existing prejudices, which would nearly defeat any effort that might be prompted by our "compassion?" Do not think that we charge on the south a superabundance of *pride*—we only intimate that there is no striking deficiency of provincial *Amor Patriæ*!

Does the want of "spirituality, compassion for souls, and zeal for God," in that unhappy class of ministers at the north, alluded to by the Reviewers, invalidate our assertions respecting the incompetency of those who profess to preach the gospel when they can scarcely read it in their native tongue? Or are those who are sacrificing their time, property and intellectual power for multiplying faithful ministers, to be reproached because they have not first given "a new heart and right spirit," to some who say they are ministers and are not? Most cordially do we wish that many of our learned ministers had the piety and zeal of those that are unlearned—but if there were not a single learned minister at the north "taught of God," we do not perceive how the fact would excuse a "novice" for pretending to teach. The superiority of moral qualification over all others, does not render other qualifications needless; and we should expect that the language of Christ and his Apostles on this subject, would be allowed by our Reviewers to be something more than merely "plausible."

Our learned brethren at the south have been made "ashamed of their own coldness & sloth," by the "plain and simple preaching" of illiterate men;—we are glad to hear it. There are few of God's ministers who are not often ashamed, though they have not just the same means to make them so—they have surely reason enough to be ashamed when they publish the truths of Revelation with a freezing indifference; and their zeal were quickened, as it might be, by listening to the buzzing of an insect, would it follow that the buzzing of an insect might be substituted in place of some appointed means.

conversion? It is an argument that we do not understand. Plainly stated, it will stand thus:—We, who are learned and pious, have been greatly edified by illiterate preachers; as we have been edified, so infidels *ought* to be; therefore “we cannot refrain from mingled emotions of grief, pity, and indignation, when these men, who are accused of scandalizing Christianity, say not a Christian be edified by discourses that would *reasonably* confirm an infidel in his unbelief? We have often been refreshed by the conversation of the simple and unlettered poor of Christ’s flock, but we never thought nor dream that those unlettered poor were qualified to “conduct galleys”—to wield the sword of the Lord, and guide the operations of the Lord’s host! Is it not possible for good men to scandalize, i. e. render offensive those truths of Christianity, which fairly stated, would “commend themselves to every man’s conscience?” We affirm that preachers who do not understand the power of language, and are unacquainted with the rules of constructing it, are *liable* to do this; nay more, that they are constantly doing it, and thereby confirming the unbeliever in his prejudices against a system that has no better expositors and defenders. The men who were in the *eyes* of the Reviewers, when they penned the paragraph alluded to, are probably useful in the sphere, and we are far from wishing to wound their feelings or limit their influence; but *they* are not the only nor the most illiterate—if *they* desire to see more pious men educated for the ministry,” and “rejoice when a learned minister comes among them,” they are honorable exceptions to that large class, who cry, “a wolf in a wolf,” whenever they see, or hear of an educated minister.

Our veracity is impeached. We are sorry, for ourselves, but for our brethren the Reviewers that they were not more careful in their enquiries, and more guarded in their assertions. I did not say, that "one thirtieth part of the population" never attended meeting; and we intended to say no more than that only such a proportion could be regarded as regular worshippers under an illiterate ministry. Perhaps we have been misinformed; but the "Review" gives us no better information; it states indeed an opinion as the "Remarks" did, and we wish that opinion were correct, for on proof of its correctness we would most cheerfully contradict our own statement. In *Boston*, there are fifteen thirtieths of the population that cannot be accommodated with seats in all the churches at present; and of the fifteen thirtieths that might be accommodated, there are some thirtieths that rarely hear a sermon. In *New-York* nearly nine thirtieths are excluded from the public worship of God by the want of accommodation, or desire to attend; and the proportion of regular worshippers is scarcely greater in *any*, it is even smaller in some of our cities. Now, if in circumstances the most favorable, there are never twenty

tieths of the population than one thirtieth that do not regularly attend the preaching of the word, is it reasonable to suppose that in circumstances the most *unfavorable* there should be a larger proportion of regular worshippers? Look at the scattered population of Georgia, and count up all the preachers of every shade of character, and let the result determine whether the proportion of regular attendants on the worship of God, can be so large as in New-England. We seriously question whether fifteen thirtieths or even ten thirtieths of our own population attend the ministrations of the gospel—we would not have questioned it before an investigation of facts compelled us to do it, nor should we be surprised if many of our readers still doubted it; and it is sheer ignorance, resulting from the want of examination—or false logic founded on premises that exist only in imagination, which can account for the palpable blunder of our Reviewers.

We regret beyond expression, that good men, and men of the best talents at the south should be intimidated so far by the fear of popular odium, as to join the "hue and cry" raised in favor of incompetent ministers. It is not the way to correct an evil which they as sincerely deplore as we do. We will not charge on them the guilt of crying "peace, peace, when there is no peace," because we believe it their earnest desire to see Zion arising from the dust, and putting on her beautiful garments; but they mistake the best method of remedying the evils they lament. Let them come out boldly and declare the dangers of an incompetent ministry—let them insist as much as they will on the insufficiency of learning alone, but let them not forbear to show the connexion between illiterate preaching and infidelity—between stilted ignorance and grovelling vice. The path of their duty is a rugged one indeed, still it is the path of safety. If they are unwilling to deny themselves, and to bear the short lived reproaches from others, which they themselves have thrown on us, let them look forward to the day of final retribution, and in time, prepare their answer to the tremendous enquiry, "Why did you forbear to declare the whole counsel of God?"

We are brethren, and there ought to be no strife between us. We are certainly more ready to weep over the desolations of Zion at the south, than to denounce those who would repair them slightly, and who would even make us believe that pure and undefiled religion is in a flourishing state, under the ministrations of men that have nothing but piety, nor an extraordinary share of that, to recommend them. And we will not resent the charge of being worthy to have a millstone hanged about our necks, and to be cast into the sea, though we do unfeignedly pity their ignorance, and blush at the ill humor which produced it. Our prayers and our efforts will still be employed to strengthen the hands and encourage the hearts of our southern brethren, who labor under moral disadvantages, which no abundance of wealth nor elegance of ease can counterbalance; their prejudices shall not discourage us—their petulance shall not provoke us—their jealousies shall not terrify us. While we faithfully expose "the nakedness of the land" in no respect, we gladly accord to it, in many other respects the most unserved praise. The holy zeal—the fervent and humble piety—the distinguished beneficence of very many to objects of the highest utility, are duly appreciated, and will never be forgotten by us, till our hearts cease to beat with pleasure, in all recollection of the past.

EDITOR OF THE RECORDER.

## EDUCATION IN INDIA

[The following Abstract, on Native Education in India, will be found to condense much useful information on a subject frequently spoken of, but not thoroughly and generally understood. While the *American Board of Commissioners for Foreign Missions* are making strenuous exertions to prosecute this great and fundamental work, at their several Missionary Stations, we hope the following article will be carefully perused, and the conclusion to which it leads cheerfully and universally received. It is not possible to calculate the glorious results of this system so grand in design—so simple in plan—so practicable in operation—so successful in every experiment hitherto made.]

From the London Missionary Register.  
*Abstract of Reports on Native Education  
India.*

Under this general head, we shall arrange the substance of the various statements made by different Societies. It is most encouraging to the Christian, to witness the rapidity with which education is advancing in our Indian Empire.

Schools were, indeed, from the beginning, attached to most Missions. In the oldest Protestant Missions—those of the Danish College, and of the Christian Knowledge Society, on the coast of the Peninsula—they were very early adopted; but it is only of late years, that experience has produced a general conviction, that they are a leading and most effective part of a Mission. Swartz first opened the way; but it was Dr. John who gave the most powerful impulse to native education, by his own example, and by his appeals to the behalf. In some other parts of the world, as in Western Africa for instance, the education of native children was formerly confined to the attention of Missionaries, as the only means of benefiting the natives.



which circumstances then allowed: but, in India, while all other modes of useful exertion were open to the Christian Labourer, he came but slowly to the conclusion, that schools were to be considered, not as secondary and subordinate in his plans, but as occupying an important and leading place in all his hopes of usefulness.

Now, indeed, the scene is happily changed. The education of the eighty or hundred millions of people in India under the power or influence of this country, begins to engage the attention, not only of the societies whose express object is their spiritual benefit, but of benevolent and reflecting persons of every rank and condition. The British Governments and some of the native Authorities, the Governor General, the Bishop of Calcutta, Chaplains, Missionaries, Military Officers, European Gentlemen and Ladies resident in India, and numbers of the rich natives themselves—all unite to promote the education of children, millions and millions of whom have never yet heard of the only Saviour of Sinners; but, when educated, they will be able to read of Him, and, by the blessing of God, multitudes of them will then, it may be hoped, be brought to know the only True God and Jesus Christ whom He hath sent.

The system originally practised in India, is revived there with abundant recompense. It is now brought into action in the instruction of thirty or forty thousand native children—a number which is continually and rapidly increasing.

In the arrangement of the materials furnished by the reports of the different societies, we shall, first, trace the progress of native education in India; and then shew the necessity for such instruction, with its proper objects, the means by which those objects may be attained, and the encouragement afforded to exertion in this labour.

#### PROGRESS OF NATIVE EDUCATION IN INDIA.

##### Christian Knowledge Society.

We have already stated, that schools were, from the beginning, usually attached to the Missions. Mr. Swartz, who labored in India first in connection with the Danish Mission, and afterward under the Christian Knowledge Society, always availed himself of this means of usefulness; but, in 1785, about twenty years after his connection with the Society, his views were extended, on the suggestion of the then Resident at Tanjore, to the establishment of Provincial English schools, for facilitating the intercourse of the natives with Europeans. The company encouraged these schools, by the grant of 100L per annum to every one that might be established. The want of suitable Schoolmasters, however, prevented the extension of this design: but it served as an incitement and example to Mr. Swartz's friend and fellow-labourer, Dr. John.

The Stations of the Society on the coast have Schools attached to them, which will no doubt derive new vigour from the impulse which has been generally given to native education.

The Society granted 50L in aid of the establishments of Dr. John; which under the patronage of the Bishop of Calcutta, are beginning to assume a prominent rank in the great work of Indian education.

##### Danish Mission.

Dr. John carried with him to India a great love for the instruction of youth. As soon as he arrived at Tranquebar, he assembled a body of Tamil boys around him. He continued this course for years; and, "by the favor of the Lord, great satisfaction in seeing a number of the native youth growing up gradually for different employments."

Encouraged by this success, and by the example of Mr. Swartz, "I began," he says, "to think it might be practicable to establish free schools, which gradually could be extended, under Divine Providence, and by a concurrence of humane benefactors."

Full of his benevolent plan, this zealous Missionary meditated, in 1806, a voyage to Europe, chiefly with the view of obtaining support to his design for the civilization of the natives, by the general establishment of free schools among them. Ill health and other difficulties preventing the accomplishment of his purpose, he began, silently and humbly, with a school in the nearest village, which soon numbered eighty scholars. Poor parents of all castes poured in requests for the instruction of their children; and, in a short time, his schools were increased to twenty.

After pursuing this course for about two years, he appealed to the Christian world for some general support, in his forcible Tract on "Indian civilization." To this Tract he subjoined "Proposals for establishing native free schools in India." The reasonings and appeals of the venerable Missionary, grounded on his own experience, first awakened general attention to the duty and benefit of native education.

##### Church Missionary Society.

Dr. John had carried on his experiment on his twenty schools, by the assistance of various friends: but his little fund was soon exhausted, and he was obliged, with a sorrowful heart, to begin some reductions in his establishment, after it had been maintained about three years. "Some more reductions," he writes, at the beginning of November, 1812, to the Rev. Mr. Thomson, at Calcutta, "I have delayed till next January, in order not to grow too soon weary in well-doing, but wait if God Almighty will not open a another spring to nourish my already-begun Moral Nursery." He concludes his earnest petition to Mr. Thomson for help in these pathetic words:—"May God grant that I may find in Bengal that relief and comfort, which I have not yet been able to obtain on the coast."

The corresponding committee at Calcutta most readily appropriated a part of the funds placed by the Society at their disposal,

to the support of Dr. John's free schools, and thereby rescued them from impending dissolution. Their resolution was communicated to the venerable man in time for him to receive the welcome intelligence by Christmas day, which is always a joyful time with the Tamil Christians; and was observed, on this occasion, with peculiar joy and thankfulness, under the persuasion that the unexpected grant of 100 rupees monthly was but the commencement, as it has proved, of an enlarged and permanent support of the establishments which lay nearest to his heart. He survived, indeed, not many months; dying on the first of September, 1813, in the sixty-sixth year of his age: but he was joyfully occupied, in the closing scene of his life, in availing himself to the best purpose of the resource which had been opened to him, by the extension of his schools.

The Rev. Messrs. Schnarre and Rhenius arrived at Madras, as Missionaries from the Society, about the beginning of June, 1814. Here they were met by the afflicting intelligence of the death of Dr. John. Mr. Caemmerer, his successor, inviting them to proceed to Tranquebar, they went thither. Mr. Schnarre ultimately settled there, and still continues, in charge of Dr. John's school establishments; the Society having taken them, at the request of the Royal Danish Mission College, wholly under its care. Mr. Rhenius was fixed at Madras, and has diligently labored, both there and in various places in the vicinity, in the establishment of native schools. By the last returns, there were 1076 scholars in 24 schools connected with Tranquebar, and 456 scholars in 13 schools connected with Madras.

Beside these schools in more immediate connection with Tranquebar and Madras, there are other schools, in Travancore or under the direction of Chaplains associated with the Madras Committee, which probably carry the whole number of the children under the Society's care in the Peninsula, to nearly 2500.

In the north of India, also, under the direction of the Corresponding Committee at Calcutta, native education is proceeding with vigor. By the first Report of that Committee, it appears that there were, at the beginning of May of last year, nearly 1800 children in the schools of the different stations.

The establishment at Burdwan claims particular attention.—The Committee report, with high satisfaction, that the progress of the native children, who have been brought under instruction, has been of the most pleasing nature. About 1000 children are taught the Bengalee language, by the new method so successfully adopted in Europe, with judicious modifications and improvements by Mr. Stewart. The Committee consider the Burdwan establishment as a promising commencement of a system of education in the district; and anticipate the best effects, from the gradual extension of schools on the same plan.

##### Baptist Mission.

The Baptist missionaries entered early on the school system. In 1809, a free school at Calcutta for country born children was suggested. This led to the establishment, at the close of that year, of the benevolent institution, for the instruction of children of indigent Christians, of all descents and origin, multitudes of whom are in Calcutta.

In the beginning of 1814, a proposal was issued for native schools on an enlarged scale. The number of schools at that time in various parts of the Mission amounted to nearly twenty. The expense had till then fallen on the Mission, but the object of the proposal was to obtain aid from other quarters. "The importance of the object," say the missionaries, "has made us turn our thoughts to the business of schools, as a system."

The attention which the missionaries began to bestow on native education, led them to publish, in March, 1816, a Tract, entitled, "Hints relative to Native Schools, together with the Outline of an Institution for their Extension and Management." In this Tract, after shewing the necessity for native schools, the kind of knowledge proper to be communicated, and the most effectual means of accomplishing the object, the missionaries give some account of what had been done toward realizing the plan, and propose for general support, their "institution for native schools."

Their proposal met with much encouragement. In Oct. 1817, the first Report of the institution appeared. The number of schools then under its care was 103; the names of scholars on the books far exceeded 10,000, of whom there had actually attended 6703.

##### London Missionary Society.

The late Mr. May, of Chinsurah, finding great opportunities of usefulness among children, requested of the Directors, in the beginning of 1813, an allowance for the purpose of employing native schoolmasters. They readily complied; and urged the Society's missionaries, at the different stations, to use their utmost endeavors to promote native schools.

Schools have, since that time, engaged much of the attention of the missionaries. At Madras, for example, there are 600 scholars; at Bellary, 300; and at Calcutta, a large number, which is constantly increasing; but it is at Chinsurah that the system has been acted upon on the largest scale.

Mr. May had, more than most men, an aptitude and ability for this department of labor. His schools were taken under the protection and support of Government; and, at the time of his death, contained about 3000 children, with the prospect of an addition of 2500 more.

Mr. Pearson and Mr. Harle, Mr. May's fellow-laborers, are diligently occupied in pursuing his system; which embraces va-

rious improvements, suggested by his own experience, for facilitating native education.

##### American Board of Missions.

The American missionaries at Bombay very soon perceived the important place which schools occupy in the dissemination of Christian knowledge. The plan and exertions of Dr. John had awakened their attention; and had, at the same time, strongly impressed the Board in America. The Board, in consequence, gave a wide circulation to the statements of Dr. John; and opened a special fund for the instruction of heathen children and youth.

By the last accounts, the schools had increased to twelve, and the children to between 700 and 800.

In Ceylon, also, the American missionaries are establishing schools.

##### Wesleyan Missions.

In Ceylon, the Wesleyan missionaries are carrying on schools on an extensive scale. Soon after their arrival, in 1814, they received an intimation that the government wished them to pay particular attention to native education. They immediately engaged in this work with zeal; and had the happiness to open, at Colombo, with 250 children, and 20 gratuitous teachers, on the anniversary of his Majesty's birthday, in 1815, the first Sunday School established in that quarter of the world.

The missionaries have since extended their day and Sunday Schools into all the parts of the island occupied by them. The last return of the scholars, was 3800; and, of these, 300 were girls.

##### Hindoo College at Calcutta.

This remarkable institution, projected, superintended, and supported by Hindoos themselves, for the education of their own sons in the English and Indian languages, and in the literature and science of Europe and Asia, cannot fail to prove, under the blessing of God, a powerful means of enlightening the minds of the natives.

##### Calcutta School-Book Society.

This institution has been formed for the purpose of facilitating and assisting the operations of all others engaged in native education.

The Society is proceeding, with much vigor and wisdom, in the preparation of elementary tables and books, in Bengalee, Hindoostanee, Persian, Arabic, Sanscrit, and English.

The Committee observe—Though the labors of the Society assume an humble appearance, its objects are vast; and, considering the remote consequences of promoting the work of education in so many languages, the undertaking is of no common magnitude. (To be continued.)

#### BRITISH BIBLE SOCIETY.

##### From a Liverpool paper, of May 15.

Tuesday week the anniversary meeting of the British and Foreign Bible Society, was held in Freemason's Hall, London.—There were two thousand persons present. At 12 o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read. It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 134,784 Testaments making in the whole, 258,031 copies, being an increase beyond the issues of the preceding year of 65,936 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two million three hundred thousand. Professor Kieffer from Paris, presented himself to the meeting, and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9000 copies of the New-Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the Royal Arms of France, were then presented to the meeting by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Professor, who made a suitable reply. The meeting shortly after broke up.

From "Extracts of Correspondence, Feb. 1819," Letter from His Majesty the King of Denmark, to Count Schimmelmann.

##### Copenhagen, May 16, 1818.

We have received, with great pleasure and satisfaction, the Report you have communicated to us in the name of the Danish Bible Society, respecting its proceedings since the beginning of the year 1817. The useful object of the Society, to diffuse the knowledge of the Holy Scriptures, by multiplying the means of reading them, has our entire approbation; as a proof of which, we have resolved to promote the work by the contribution of a sum of money. We have therefore given orders to our Board of Finance to pay 4000 dollars against your receipt. We recommend you to God. Given in the residence of Copenhagen, May 16, 1818.

(Signed) FREDERICK R.

The Rev. Mr. Roeno, of Lyngbye, expresses himself, in the Report, to this effect: "During the twenty-three years I have been minister, I have never witnessed such a general and active zeal in promoting any useful cause. Men and women, male and female servants, boys and girls, eagerly subscribed their contributions according to their larger or smaller abilities. All the members of a school attended in a

body, to contribute every one his mite." The contributions of this place, being only a village, amounted to the considerable sum of 836 dollars.

The Bishops of Zealand, Fuhnen and Laland, and the four Bishops of Jutland, are zealous promoters of the Bible Society. A translation of the New-Testament, in the language of the inhabitants of the Faroe Islands, in which no book has yet been printed, is begun by a clergyman of the name of Schroter, residing in one of those islands. A new edition of the New-Testament, in the Creole language, of 1200 copies, is resolved upon.

##### From Rev. Dr. Pinkerton.

Berlin, Sept. 5, 1818.

In Potsdam, I made the acquaintance of Bishop Eylert, who told me, that, through the bounty of the British and Foreign Bible Society, and the subscriptions which had been raised in Potsdam, the Society there had been enabled to bring between three and four thousand Bibles and Testaments into circulation. These have been circulated chiefly in the schools, and among the inhabitants of the surrounding villages.

I found the Prussian Bible Society in a very prosperous state; and the longer the President, Vice-Presidents, and Members of the Committee, labor in the good cause, the more their zeal and activity seem to increase. As a proof of this, the parent institution in Berlin, with her twenty-three auxiliaries in different parts of the Prussian States, distributed upwards of 19,000 Bibles and Testaments during the last year, and their united subscriptions amounted to 12,900 dollars. An edition of 10,000 German Bibles is going forward, and will be finished in about eight months. The Society is also printing a separate edition of 5000 Testaments: and the Wendish Bible is about to be put to the press; it is to consist of 3000 complete Bibles: 3000 Testaments are also to be printed with the Wendish and German, in parallel columns, for the schools, where both languages are taught.

In the meeting of the Committee yesterday, it was resolved to order a set of stereotype plates, in large octavo. It was also resolved to undertake an edition of 5000 Polish Testaments, for the numerous Catholic Poles belonging to Prussia, according to the approved version of Wujek, printed at Calm, in 1772, without note or comment.

I promised the Committee to recommend the expensive undertaking of the stereotype plates to the liberality of the British and Foreign Bible Society; and, considering the Polish Testament an object of vast importance for the hundreds of thousands of Catholic Poles subject to Prussia, I promised them two hundred pounds, in the name of your Committee, to aid this edition.

I am unable to express to you the deep interest which the numerous members of the Committee displayed, while these important points were discussed, which I had the honor to bring before them; and I was repeatedly charged to express to you their most grateful acknowledgments for the generous assistance which you have given them, in carrying on their various undertakings.

#### SLAVES IN AMERICA.

The following article copied from the "Southern Evangelical Intelligencer," will be read with interest, not only for the facts it states, and the just reasonings founded on them, but for the indications it furnishes of an increasing spirit of religious improvement at the south. Ferrely do we hope that these sentiments will pervade the whole community, and that the unhappy, degraded state of our slaves, will not be forgotten in the prayers and aims of Christians, in any part of our country. They have been fearfully neglected, and in too many instances taught to believe that they have "no part nor lot" in the "great salvation." We are happy to say, that there are many, and a growing number, of cases, where religious instruction is imparted by masters; and the spirit of the gospel is gradually vanquishing the prejudices that have too long prevailed against a due attention to the moral improvement of our black population. May we hint a wish for some information from the same paper of the success of experiments recently made in Charleston, to impart instruction to the blacks?—Ed. Rec.

The Address of the Treasurer of the Foreign Mission Society of Boston and its vicinity, shows clearly, that Foreign Missions have no tendency to diminish the zeal of Christians for promoting the interest of religion at home. And all who have at heart the interest of the Redeemer's kingdom, must greatly rejoice in the zeal which is at present manifested in favor of foreign missions, and in the success which has attended the efforts of missionaries in the dark places of the earth. It is the will of Christ, expressed in his command to his ministers, that the Gospel should be preached to every creature. To effect this object, great missionary exertions are necessary; and the signs of the present times, favour the hope, that the period is approaching, when adequate efforts will be extensively made, and made with happy success. But if foreign missions have no tendency to diminish our zeal for the promotion of religion at home, it is to be hoped, that while we are laboring for the salvation of the heathen in distant lands, we shall not neglect those who are perishing for lack of knowledge at our own doors. While we are stimulating our fellow Christians to send the Gospel to the distant regions of Asia, and the unknown wilds of Africa, let us not forget to remind them of the destitute in our own land. And is it not high time that our missionary attention should be turned to the black population of the Southern States? If the na-

tives of Africa, on their own shores, on their own mountains and forests, are the objects of our zealous concern, are those of their brethren, who make up the population and wealth of our country should not be considered as the objects of our equal care and solicitude? They stand in equal need of religious instruction. They also must be regenerated by the grace which bringeth salvation, or they will perish forever. Some of them it is true have opportunities of receiving religious instruction; but these are few indeed, compared with the vast numbers who are destitute.

There are in the lower Division of the State, according to the report of the Comptroller General, not less than 119,700 slaves. As those in Charleston may be supposed to have to a considerable degree opportunities of religious instruction, let us deduct of 39,351, the number reported as belonging to St. Phillip's and St. Michael's. There will still be a remainder of 80,438. Of this number there is a great proportion who are entirely destitute of the means of religious instruction; the country, generally, this is the case, but few exceptions. There are churches here and there, at which a few have the privilege of attending, while large numbers of the country are entirely destitute of population alluded to, are in a state of heathenism, in the midst of a confessedly Christian. In St. James Parish, there are said to be 6,310 slaves. Let us allow as many as 310 to be the part of the Parish, where the itinerant Preachers visit occasionally, there will be left 6,000 for the lower Division. In this part there are only two churches supplied with ministers; and it is probable that more than 500 attend of these Churches. This leaves a vast number of these Churches, where there are more Churches with regular preaching than in St. James.

In our country there have existed prejudices against all attempts to enlighten the black population. It was my wish when I commenced writing, to say nothing in opposition to these prejudices. But I shall decline it for the present, for the light of truth, which is daily spreading over the world, will lumine this western hemisphere, and will eventually remove every remaining prejudice of race and irreligion. Can it be so long to undertake a formal protest, as well as freemen, ought to be as well as freemen? Can it be so long to prove that religion would make more profitable in every situation? It is necessary to prove that religion is of profit, which is incompatible with irreligion, should be relinquished, who names the name of Christ.

But missionary establishments, in the blacks of this country, would be a great disadvantage, arising from extreme ignorance of the class of the community. All ministers who would their instruction are sensible of the advantages. To remove this ignorance as far as possible they should be taught to read the Scriptures, and acquainted with the first rudiments of religious knowledge in some plain manner. This would prepare them for receiving instruction from the pulpit in any other method which the Lord might adopt, in order to enlighten the knowledge of salvation the Redeemer.

To communicate instruction in this way, would indeed require little more would be necessary, general superintendence of the missionaries, aided by the co-operation of the friends of Zion in general.

For the great and continued spiritual interests of these people, reason to believe that the Lord will have a controversy with us. It is marked that "the path of duty is the path of safety." I am under a strong conviction that it will be found so in the case, both in the nature of things, and the Providence of God. We are now Judge of all the earth will do right while we do right, we may be in his favor and protection.

\*The Lower Division of this state contains the following Parishes and Districts:—St. Michael's, St. Andrew's, St. James, St. Helena, St. Luke's, St. Peter's, William's, St. Bartholomew's, St. George's, St. Stephen's, Goose Creek, St. John's, Berkly, Holy, All Saints, Marion, Prince George's, St. Thomas' and St. Dennis', St. Santee, Christ Church.

#### PLEASURES OF RELIGION.

A poor little boy in England, who was apprentice to a chimney sweeper, did not go to school on week days, and therefore had no opportunity of learning to read. He was so poor that he was obliged to beg for his food. One day he was out of the chimney, and while in it, was heard to say—

"The sorrows of the world, Be banished from this place, Religion never was despised, To make our pleasures pure."

Think of this, dear children, a chimney sweeper could bid sorrow, though he was surrounded with darkness, yet he was happy, and could sing of the religion. What a proof this is of the power of religion. Her ways are ways of peace, and all her paths are peace.—S. M.

Observance of the Sabbath. The pious Mr. Hervey, in a letter thus expresses himself: "I thank you for your remembrance of me, but it will not be dressed. My whole family is to be at Court. Heaven has sent positive orders, and I excuse either man-servant or maid-servant."

The exhibition of West's celebrated Christ Healing the Sick, produced \$4,133, 45 to the Pennsylvania Society the last year—number of visitors 100,000.



## THE RECORDER.

SATURDAY, JULY 3, 1819.

Legislature of this State, at the last session appropriated \$4000 per annum, for the expenses of board and instruction for the *Dumb Persons*, belonging to this Commonwealth, as are unable to defray their own maintenance at the Hartford Asylum, their inability being certified by the Selectmen of the town they reside. No individual to receive more than 40 pence, nor to be aided for a longer than four years. If more than 20 and less than 40 persons apply, the aforesaid sum of \$4000 is to be distributed in equal proportions among them; if more than 40 applications are received, the persons entitled to a part, shall be determined by lot—this however not to affect the allowance of any one previously placed in the Asylum. If the Asylum be too full at any time, all for whom application may be made, shall be received, shall be determined by lot, under direction of the governor, to continue in force six years, and

## UNITED STATES' TROOPS.

We are happy to learn, that the Wardens of the Church, at South-Boston, having received an invitation for the Troops at Fort Independence, to attend public worship in the church, received a very polite answer from the commanding officer, and on the last, about one hundred of the troops attended. We hope this laudable example will be followed, wherever it can conveniently be done, and that our soil may not forget they are Christians.

Theological Seminary is contemplated in (N. Y.) in connection with the Washington Academy. An edifice is contracted for, of brick, three stories high; 52 feet long, and 40 wide, which in addition to the accommodations for the classical and female students of the institution, will contain an assembly hall, and commodious library and rooms. The Professor elected for the theological department is the Rev. Alexander D. D., a gentleman of distinguished talents, every way qualified to cherish the Seminary, and render it eminently useful.

President and Committee of the Moral Reform Society, at South-Boston, are resolved, that it is the duty of all the members in their vicinity to adopt without delay, the recommendation of the General Convention of that State, viz. That the churches assemble, at least three times a year, with children to instruct and exhort and pray with them, for covenant mercy—that there be an annual exhibition of the Sabbath Schools in July, and that these schools be considered as one large *Mile Society*, to contribute to the support of Indian schools in our country.

The first annual report of the Presbyterian Society, E. S. Elly, Secretary, it appears that five persons have been received under the care of the Board; and several other applications are under consideration; that annual contributions have amounted to \$240, life subscriptions, (which are devoted to form a permanent fund) to \$1470, and other donations to \$50—amounting to \$1829, 50, in less than a year.

The first anniversary of the Bible Society of N. C. was held at Camden Court House, on the first of April, and an appropriate sermon was preached by Rev. Martin Ross, from John v. 39. Officers of the Society are: Enoch Sawyer, President; Isaac Lamb, Esq. Rev. John Rowe, M. Ross, & Th. Brownrigg, Vice-Presidents; and Wilks Wilson, Esq. Treasurer. 165 Testaments, have been purchased for the Society during the year, of which 94 Testaments remain on hand. The Treasurer amounted to \$424.07. The Report is as follows:

We congratulate our fellow-citizens on the establishment and success of our National Society; while it concentrates the efforts of the benevolent in the accomplishment of a great design, it renders their labor doubly without curtailing any of their powers or resources. It recognizes 136 auxiliary societies, more than 10 presses in constant operation, and the everlastingly gospel, in the English, Spanish, and Indian languages.

## YOUNG INDIAN CHIEF.

A letter from Rev. Eleazer Williams, of Oneida, dated April 31, 1819.

I am happy to inform you that the good people of New-York took a great interest in the welfare of the young Indian Chief; and through their liberality, the Bishop has now about five hundred dollars in hand, for his education. Agreeably to the direction of the Bishop, he is now with the Rev. Samuel Fuller, of Rensselaerville, N. Y.

Fuller, soon after his arrival, wrote to Mr. Williams, "I am much pleased with his appearance, and ardently hope that he may be useful to his future day to his kinsmen."

The young Chief was lately in Boston. He is a pious, and desirous of entering the Ministry. Some collections were made for him, and any further donations will be received by him, if left with Mr. R. P. Williams, No. 2, Cornhill-square.

interesting to the Education Society.

A letter from the Preceptor of a flourishing Academy in Vermont, dated June 15, 1819. A large number of my pupils are worthy pious men, who appear decidedly devoted to the service of Christ, and exert a salutary influence on the community. A considerable proportion of the scholars are struggling with poverty, and if I have the opportunity to feel before, for such individuals, I am desirous to think of their case. Of the scholars, I know their sincerity and devotedness, and their despondency, as I can but know their sympathy would not suffer her to let her become disheartened by indigence, and in the anguish of soul. Did she know that her talents, did she feel what her Saviour has done for her prosperity, and how dear it is to her, and did she suitably reflect, that her

final prevalence in the earth, depends principally, under God, upon raising up such ambassadors to defend and promote her cause; they could do otherwise than bring them forward. How many, who might have added unnumbered and invaluable gems to her glory, has she, through want of this knowledge, and want of that feeling, which it would excite, suffered to pine in poverty—to drag out a life of burning but fruitless desire for better preparation to advance her interests—to die in obscurity and uselessness, and carry to the judgment seat of Christ, these sad complaints against his bride?" J. C.

**Education for the Ministry.**—It is pleasing to observe, that this important subject is now occupying the attention of the Baptists generally, as well as other denominations. We are as far removed from the opinion as any of our brethren, that learning, even, when ornamented by the fascinating powers of eloquence, will qualify a man to preach the gospel who is destitute of real grace; yet we are not unwilling to avow the sentiment, that a minister of the New-Testament, who is desirous of feeding the flock of God with knowledge and understanding, ought to be qualified for this service by literary endowments. It will be seen by an attention to the Address of the Baptist Board of Foreign Missions for the United States, that the subject is taken up by them; that communications have been received on the same; and that a desire is expressed to know the wishes of the churches and brethren generally, on the adoption of a plan for organizing a theological institution. Whatever may be the objections of any to such an institution, it is our hope that all the churches which are able, will do something to encourage the education societies which are or may be formed in their several vicinities.—*Watchman.*

**African Education Society.**—The People of Colour in Portland have associated for the purpose of aiding their brethren in other places in the benevolent design of propagating the Christian Religion in Africa. On the 17th June, a Society was organized, auxiliary to the African Education Society in Boston, and Officers chosen.

**Exemplary Liberality.**—It is stated in the Franklin Gazette, that a respectable German by the name of G. HAGA, who has long resided in Philadelphia, had, in his will, devised 5000 dollars to the Moravian Church. "But," says the Editor, "some short time since, the funds of the church falling short for some repairs, he drew a check on the bank for the amount, without waiting till death had sealed the title to the liberal donation." The Editor adds—"To other rich men we say—go ye, and do likewise."

**Extract of a letter from Col. R. J. Meigs, dated at Cherokee Agency, 31st May, 1819.**

"The President, last week, passed through the Cherokee nation on the road leading from Georgia to Nashville. I am informed that he visited the Missionary School, where about sixty Indian children were receiving instruction on the Lancasterian plan. This must have been interesting to him and to the school. We have a fine season, and an appearance of abundance of fruit and bread. The Bankers and Brokers have no effect on vegetation; and we have neither typhus nor taxes. I hope our gratitude will keep pace with our enjoyments."

## ORDINATIONS.

June 16th, at Harmony, N. J. by the Presbytery of Newton, Rev. SAMUEL F. LEAKE, as an Evangelist. Sermon by Rev. Wm. C. Brownlee.

June 15th, by the Presbytery of Jersey, Rev. ALEXANDER FRAZIER, as Pastor of the Congregation of Westfield; and on the day following, Rev. JAMES B. ANDREWS, as Pastor of the Presbyterian Congregation in the city of Perth Amboy.

The Rev. J. B. BOONER, of the Baptist profession, has been ordained to the pastoral care of the Baptist Church in Sutton and Douglas. May 26th, the Rev. ASA DONALDSON was installed as Pastor of the Congregational Church and Society in Guilford, Chenango Co. N. Y. It is not seven years since the Church in Guilford was organized. It then consisted of but a very small number; but has since been increased to more than one hundred. A remarkable union has prevailed in the Church and Society in building a meeting-house, which is soon to be finished, and in giving Mr. D. a call to settle at their Pastor.

The Rev. Mr. CORNELIUS has accepted the call of the Tabernacle Church and Society, in Salem, to become an Associate Pastor with the Rev. Dr. Worcester.

## FOREIGN ABSTRACTS.

The prejudices so long maintained in the West India Islands against the religious instruction of the Slaves, are gradually subsiding, and the evidence of the excellence of missionary labors is establishing itself, notwithstanding the powerful counteraction which has been interposed by the endeavors of an anti-mission party in England. The prospects of the Wesleyan missions in these islands are encouraging. An additional number of missionaries has been appointed, and they are aided by the white inhabitants in their efforts to extend the benefits of instruction through the whole mass of negro population. The principal gentlemen of Tobago have requested the establishment of a mission there, and promised liberal pecuniary aid. A similar request has been received from a gentleman of influence in Grenada, with the offer of support for an additional missionary, to afford instruction to the slaves on his estates. And in Jamaica the work has been extended under similar favorable auspices.

Marriage among the Slaves has long been in disuse through the West India Islands, and polygamy with all its baneful effects encouraged, in consequence of a prevailing notion that Slaves were incapable of contracting marriage, especially without the consent of their owners. A case occurred not long since in Nevis, which led to the following decision by the law officers of the Crown, viz. "That the ecclesiastical law had always held that slaves were competent to marry without any reference to the authority of their masters." No circumstance more favorable to the interests of piety and morality in the islands could have taken place, than this decision.

It appears that the income of the Wesleyan Methodist Missionary Society, for the last year, amounted to £15,434, 0s. 7d. and the expenditure to £15,522, 12s. 6d. Mr. John Irving, of Bristol, generously gave in his ship a free passage to some of the Society's missionaries, sailing to the West Indies.

The London Evangelical Magazine contains the following useful hint to ministers: "Let them at the conclusion of their discourses, re-state the divisions, if any they have made, and the illustrations they have given, in a short abstract of the whole; it would essentially increase the knowledge of their audience, by placing the subject in a clearer and more conspicuous light; and impressing it more deeply upon the understanding and memory, would furnish materials for after-reflection."

## DORCHESTER FACTORY SCHOOL.

This school was opened in a private house on the first Sabbath of June, 1817, for the benefit of the Youth who were employed during the week in the Cotton Manufactories, and who are necessarily deprived of the ordinary means of schooling. But the number of scholars increasing, it was soon removed to one of the Town School Houses, where it still continues in operation under encouraging circumstances. The object of this institution is to unite religious instruction with the elementary branches of education usually taught in public schools. It is estimated that not less than 150 children have participated the benefit of this school. The average number has probably been about 60. No regular account was kept of their attendance or proficiency, until the first of Sept. last, since that period, more than 10000 verses in Scripture have been committed to memory, including 1500 Hymns. One female in the same time besides attending to her duties in the Factory, committed 4789 verses; another 2482; another 2299; another 1729. The same scholars committed in one week as follows, the first 440 verses; second 406; third 184; fourth 241.

The attendance, behaviour, and improvement of the children in general, has been such as to meet the approbation of their instructors, and in some instances exceeded their most sanguine expectations.

The concerns of this school have been conducted by a number of young gentlemen and ladies, who, in their turn assist in giving instruction, and evinced by their conduct that they are not yet weary in well doing.

Numerous and important it is believed are the benefits which have resulted from this institution. The parents of the children and proprietors of the Factories have not only expressed their approbation of the school, but also a belief that it has happily contributed to improve the morals of the children, and the latter have generously contributed towards its support.

This school has been much indebted to the unwearied exertions of the Superintendents, Col. Pierce, of Milton, and Miss Sophia Dean, of Dorchester, who, with several teachers from the Rev. Mr. Codman's Society in Dorchester, have devoted much of their time to this interesting and important object.

## School at Rev. Mr. Codman's Meeting House.

This school was opened on the first Sabbath of June, 1818. It is held during the summer season in the Meeting House, immediately after divine service in the afternoon. It is attended by upwards of one hundred children. The exclusive object of this school is religious instruction, as most, if not all, the children have opportunity of attending to other instruction during the week at the public schools. This school continues to flourish under the active and diligent superintendence of Edward Sharp, Esq. assisted by several respectable ladies & gentlemen in the Society.

## 43d Anniversary of Independence.

The usual extensive arrangements for the festive and splendid celebration of the Anniversary of our Country's INDEPENDENCE, are making in every section of the whole Union.

In this town—the celebrations will be numerous.—The Constituted Authorities of the State, the Civil and Judicial Officers of the U. S. the Officers of the U. S. Navy and Army, the Militia Officers, Strangers of distinction, &c. will assemble at 11 o'clock, at the State House, and recite congratulations to the occasion. A procession will then be formed and escorted by the Independent Cadets to the Old South Meeting House, where prayers will be offered by the Rev. Messrs. PALFREY and JENKS, Chaplains of the Legislature. The whole will return to the area of the State House, where a collation will be provided, agreeably to the resolve of the Legislature of 1787.

The Municipal Celebration will in some measure be blended with that of the Commonwealth. The Selectmen, and other Officers and Citizens, will assemble at the State House, and form in the Executive Procession, and move to the Old South Meeting House, where an oration will be delivered by FRANKLIN DEXTER, Esq.

The State Society of Cincinnati will, as usual, celebrate the Jubilee in Concert Hall.

The Republican Citizens of Boston, will meet at the Universalist Meeting-House in School-street, at half past nine o'clock in the morning, where an oration will be delivered by SAMUEL ADAMS WELLS, Esq. & prayers by the Rev. Mr. BALLOU. After which they will partake of a collation in Faneuil Hall. The Washington Society will dine together at FOSTER'S Coffee-House.

Orators.—In Charlestown Mr. BENJAMIN GLEASON.—In Salem, Mr. ANDREW DUNLAP.—In Worcester, EDWARD D. BATES, Esq.—*Cont.*

**Mechanics.**—The premium offered by the Mechanic Association of this State, for the best *Cask*, and for beaver and plated *Hats*, will be awarded on the ensuing anniversary of Independence, in the morning near the State House. The competitors, we understand, are numerous, and it is expected there will be a very handsome display of native enterprise and ingenuity.

## From the Eastern Gazette.

**Cure for Hard Times.**  
Make a full estimate of all you owe and of all that is owing to you. Reduce the same to note. As fast as you collect pay over to those you owe; if you can't collect, renew your notes every year, and get the best security you can. Go to business diligently and be industrious—lose no time—waste no idle moments—be very prudent and economical in all things—discard all pride but the pride of acting justly and well—be faithful in your duty to God, by regular and hearty prayer morning and night—attend church and meeting regularly every Sunday, and "do unto all men as you would they should do unto you." If you are too needy in your own circumstances to give to the poor, do whatever else you have in your power to do for them cheerfully—but if you can, always help the worthy poor and the unfortunate. Pursue this course of life diligently and sincerely for seven years, and if you are not happy, comfortable and independent in your circumstances, come to me and I will pay all your debts.  
FRANKLIN.

**New Hampshire.**—The Legislature of New-Hampshire have been in session at Concord. They have appropriated \$600 dollars to build a work-shop in the State Prison. A bill to fix the Governor's salary at 1200 dollars per ann. passed the House by the casting vote of the Speaker. This State has a funded and Bank capital of 161,472 dollars, and an unexpended balance in the treasury of over ten thousand dollars. The militia of the State amounts to 25,178—of which 1753 are cavalry, and 1119 artillery—the rest infantry, riflemen, &c. The Hon. SAMUEL GREEN, of Concord, is appointed an Assistant Justice of the Superior Court. The Rev. JAMES B. HOWE, of Claremont, is chosen to deliver the next Election Sermon. The two Houses have voted that it is expedient to have two sessions this year.

**Most Horrid Murder.**—On the morning of Sunday last, (says the Richmond Compiler,) a most glaring and shocking murder was committed in the neighborhood of Chesterfield Court House (as is supposed by James Vest,) upon the body of his wife Sally Vest. Agreeably to report of the Inquest, this day held on her body, she was deliberately led from home by her husband, about three miles into a piney field, and there deliberately, maliciously, and of malice aforethought shot by him, with a large pistol or gun, the tract of which ball after passing through her body, was seen in the bark of a large pine.

Accounts from Buenos Ayres, to the 30th March, state that the U. S. frigate Macedonian, from Norfolk, had arrived at Valparaiso, early in Jan. Lord Cochran had been spoken near Lima, on his passage to attack that place.

Gibraltar accounts to the 8th of May, state, that the plague continued its ravages in most of the towns and villages in Barbary. Mogadore, and the city of Morocco, had escaped; but the rest of the Empire had been more or less infected.

The last accounts from Africa, state, that a fresh war had broken out on the Gold Coast, between some of the interior Chiefs and the Cape Coast people. The former declaring their determination to continue hostilities, until their revenge was gratified, by receiving the jaw bone of the Governor of Cape Coast Castle.

## From the Portland Gazette.

A highly respectable correspondent at the Eastward has favoured us with the following interesting account of the late

## DISTRESSING EVENT.

During a violent thunder storm on Monday evening the 7th inst. Mr. William Davis, of Woolwich, and Mr. David Robinson, of Bath, ship carpenters, were instantly killed by lightning at Woolwich. Davis was twenty eight years old, and has left a wife and two children. Robinson was 24 years of age, and was unmarried.

They were in separate beds, each with another man, in the house of David Gilmore Esq. The workmen, who were engaged in building two vessels in the neighborhood, boarded in the same house, and there were 20 persons in it at the time. Davis and Robinson slept in separate chambers in the garret, with their heads towards the chimney, and not two feet from it. There were two other beds in each chamber, and 2 persons in each bed, making in the whole, 12 persons in the two garret chambers.

The lightning first took the chimney, throwing off about 50 bricks, & from it spread in different directions following the frame, or passing from place to place, as attracted by various articles, composed of iron, brass, &c. till the house seemed literally filled. There are marks of its violence in eight different rooms, and in five closets, and some of them are considerably injured. From the chimney on the eastern side the fluid took the middle rafter, and passed its whole length, tearing out the wood three inches wide, and 1-2 deep, at one end, and so splitting it at the other. A part of the fluid, on leaving the rafter, passed to the outside of the house, tearing off the boards and clap-boards in body about three feet wide and three long, leaving the boards hanging by the nails alone end, and the other end separated from the frame about one foot. Another portion of the fluid, passed down a post into the kitchen where were a number of persons, and there separated. A part of it was attracted by a row of pewter plates, standing on a shelf at the north side of the room. It passed then leaving a melted spot on each plate and throwing every thing from that and the neighboring shelves to the floor.—From thence it passed to the ash hole, at the side of the fire place, and thence to the cellar, leaving a hole in the bricks, about the size of a common bullet. A part of the fluid was attracted to the west side of the room by two muskets, splitting the stock of one, and melting in a small degree, the mounting of the other. There were 2 or 3 persons sitting under the guns, and one, who was very near, was knocked down. Two other persons were thrown to the floor, one from a bench, and the other from a chest on which they were lying.

By the motion of the lightning, which left the chimney on the west side, the 2 persons were killed. It ran down the two nearest rafters, to which the partitions of the two garret chambers were secured. From that part which passed down the rafter south of the chimney, a portion was attracted by a nail in a perpendicular plank, and passed down till it came within three inches of Davis' head. It then passed through the plastering, and instantly killed him. The man in bed with him was very little injured, and the other four who were in the same chamber were unhurt. From this part of the garret or from the rafter, the lightning passed to the south-west chamber, where were in two beds a man and his wife and six small children. Here a portion of the fluid was attracted by a copper lamp, on which was hanging a cotton bonnet, which was instantly in a blaze, and was the only thing set on fire in the house. Another portion of the fluid took the looking glass, which had iron about it, and broke it to pieces, near the bed in which 4 children were asleep. No person was hurt in that room. It then passed down to the lower room, broke another looking glass, and started off the ceiling of the room, 2 feet wide, and 8 or 10 feet long.

The part of the fluid, which ran down the rafter north of the chimney, was turned into the north garret, by the second rib below the chimney, directly against the head of Robinson, and he was also instantly killed. From his body, it passed to the foot bar of the bedstead, near, or upon which his feet lay, and thence to the nearest foot post, which was considerably shivered. The man in bed with him was much injured, but is recovering. The other four persons in this chamber were unhurt.

From the foot post of Robinson's bed, the lightning passed to the eaves of the house, and thence down between the front windows of the north west chamber, being attracted by the screws of the looking glass. Under the glass was a table, at which Mrs. Gilmore, an elderly lady, was reading a large folio Bible. One cover of the Bible lay on the table, and the other, with more than half the leaves rested against the wall: Mrs. G. lay on her right side near the window and her right arm resting on that part of the Bible, which lay on the table.—On the table, near her left hand, was a large brass candlestick. A portion of the fluid left the looking glass screw, in the direction of Mrs. G.'s body, and passing through the Bible, in an oblique direction, burnt off one leaf, and scorched two others as far as the back. It then passed across the table within a few inches of her body to the brass candlestick, and threw it across the room. She had a large key in her pocket, and her flesh was burnt against which it lay. Her right hand was considerably burnt, and a ring of fine gold which was on her finger, was melted more than half round, on the outer surface so as to be considerably rough. She was thrown on the floor. Her right hand and arm, she was, for a time, unable to use.

From this chamber, the lightning passed into the lower room under it, being directed by a large nail, which extended nearly through the plastering. It was then attracted by the brass urns, on the top of the clock, which was near, and having passed from one to another, it took off the pedestal of the last urn, and went down the outside of the clock.

The above account, suggests a caution as to the manner of placing beds. They never should be set against a chimney; and in a thunder storm it would be well to have them removed a foot or two from the ceiling. Feathers, it is well known are non-conductors of electric fluid. A person on a feather bed, in a common room, a little removed from the ceiling would, in ordinary cases, be totally safe, even if the lightning should enter the room. He should however, not rely on touching any part of the bedstead, but should be as far from it as is convenient.

In view of the above account, it seems natural to enquire, why the placing of lightning rods on buildings is so much neglected? A properly constructed rod, of three fourths of an inch or an inch diameter, placed on Mr. Gilmore's house, would no doubt have preserved the lives of the two men, and preserved the house from injury. Such a rod

would cost from 10 to 15 dollars. In what way can such a sum be better appropriated as it regards a dwelling house? The price of papering and painting a single room would defray the expense. But some may doubt whether electric conductors are a security against lightning. Let them just recur to the above account. The fluid which destroyed the life of Davis, was attracted and turned towards him by a single board nail. That which wounded and stunned Mrs. G. was drawn by the screws of the looking glass, and would probably have taken her life, had not the brass candlestick directed it from her. In the kitchen, the two muskets conducted the lightning one way, and the pewter plates another, and no person there was much injured. The power of attracting lightning, which exists in copper, iron, brass, &c. manifested in the case before us, is truly astonishing. By such events, as well as by a multitude of electrical experiments Providence is teaching us how we may guard against the destructive effects of lightning. And if we neglect to use the means of preservation which are in our power, are we not doing wrong?

## MARRIAGES.

In Boston, Mr. Samuel Webster, to Miss Sarah Bacon; Mr. Edward Phillips, to Miss Mary Abbot; Mr. John Brooks, to Miss Sarah Brazer, dau. of John Brazer, Esq.  
At Dorchester, Rev. Dr. Richmond, to Mrs. C. K. Sargent.—At Medford, Mr. Abbot Lawrence, of this town, to Miss Catharine, dau. of Hon. Timothy Bigelow.—At Dedham, Mr. Herman May, jr. to Miss Ruthy Skillin.—At Braintree, Mr. Charles Hayward, to Miss Clarissa Capen.—At Salem, Capt. John Chandler, to Miss Ann Mosely.—In Brewster, Mr. John Capen, of this town, to Miss Olive Simpkins, dau. of Rev. John Simpkins, of Brewster.—At Dartmouth, Mr. Thomas S. Barrows, to Miss Phoebe Barrett.—In North Providence, Lemuel H. Arnold, Esq. to Miss Sarah Lyman, dau. of Hon. Daniel Lyman.—At Fowling, Joseph Wright, Esq. to Miss Huldah Brown.

**BIRTHS.**—At Killingworth, Conn. on the 6th inst. Mrs. Grinnell, presented her husband with a son and two fine daughters, at the same birth—weight of the three, 22 pounds.—*Boston Gaz.*

## DEATHS.

In Boston, Capt. Isaiah S. Atkins, aged 42; Mr. Isaiah Thomas, jr. bookseller, aged 45; Mr. Chester Stebbins, aged 42; George P. Capen, aged 11 months; Mrs. Lydia Livermore Barrett, aged 27, wife of Mr. Nathan B.  
At Dorchester, Mrs. Sally, consort of Mr. Nathan Fairbanks, aged 24.—At Dedham, Mrs. Fanny, consort of Mr. Jeremiah Baker, aged 52.—At Haverhill, Miss Hannah Chase, of Newton, N. H. aged 22.—At Salem, Capt. Aaron Thomas, aged 34.—In Charlton, Mrs. Sarah, consort of Mr. Comfort Seale.—In Medford, Mrs. Hannah Floyd, consort of Mr. James T. Floyd, aged 62.—In Carleton, Miss Lucy, dau. of Mr. Thomas Heald, aged 21.—In Topsfield, Mrs. Dolly, wife of Mr. Thomas Balch, aged 52.—At Nantucket, Mr. Henry Hoag, aged 40; Mrs. Nancy Keen, wife of Mr. Wm. Keen.—At Dartmouth, Mr. Wm. Tripp, aged 90.—At Fairhaven, Mrs. Lois Alden, relict of the late Capt. John Alden.—At New-Bedford, Mrs. Eliza Bliss.—At Springfield, Col. Silas Chapin, aged 64.—At Westfield, Mr. Samuel Noble, aged 65.—At Lexington, Mrs. Martha Simonds, aged 73.—At Newburyport, widow Rebecca Pilebury, aged 77.—At Providence, Mrs. Elizabeth Luther, aged 43, wife of Mr. J. P. Luther.—At Hartford, Conn. Capt. John Hamilton, aged 83.—At Lee, Mr. Samuel Beck, aged 87, formerly of Portsmouth.—At Newmarket, Mr. John Bennett, aged 75.—At Pembroke, N. H. very suddenly, Andrew S. Stickney, Esq. 71, formerly of Newburyport. At Baltimore, by accidental drowning, Mr. Wm. White, aged 25, lately from England.

At sea, while on his passage from St. Martins, to St. Thomas, Mr. Joseph Hart, aged 62, formerly of Hartford.  
Executed at Hamilton, (Bermuda) May 20th, Thomas Johnson, an Anglo-Hispano-American patriot, belonging to the privateer Emanuel, for the murder of his namesake, Thomas Johnson, prize-master of a vessel captured by the privateer. The prize-master was drunk on deck, when the murderer, and two others whom he compelled by threats of death to assist him, threw him into the sea; but the weather being calm, the deceased swam to the vessel, got hold of the main chains, and begged to be taken on board; but the murderer ordered his assistants to beat out his brains, with an oar, which was done. Though tried at an Admiralty Court, he had the benefit of a jury and counsel; but was fully convicted.

Died, at Barnet, Vt. on the 7th day of April last, Master ENOS STEVENS, aged 19. He was a member of the Sophomore Class of Middlebury College, and remarkable for his diligence and application to study. The fond anticipations of his friends are disappointed; but God is just. To those who knew him, though dead, he still speaks, "What is your life? It is even a vapor, (as it appeareth for a little time, & then vanisheth away)." "An angel's arm can't reach you from the grave, Millions of angels can't confine you there."

The bodies of the two convicts, James McCabe and Henry Dorser, who escaped from the steamboat, a short time since, when on their way from Albany to the state prison, have been found—they were both drowned before they reached the shore. One was taken out of the river at Peekskill, and the other by a vessel on its passage to New York. [N. Y. paper.]

## NOTICE.

A QUARTERLY MEETING of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on WEDNESDAY, the 14th of July, at 10 o'clock, A. M. On the day previous, at 3 o'clock, P. M. a committee appointed by the board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.  
June 26. ASA EATON, Clerk.

## THE GUARDIAN.

Or Youth's Religious Instructor, No. 5. JUST received by WEST, RICHARDSON & LORD, 75, Cornhill.

Subscribers in this vicinity who have heretofore received their numbers from New Haven, by mail, will please call for the present and future numbers, at the Book-store of W. R. & L. Subscriptions received as above, at one dollar per year, for twelve numbers.

Just published, and for sale by W. R. & L. A SCRIPTURE CATECHISM, for the use of Sunday Schools. By the Rev. JOSEPH THAXTER. The answers to all the questions in this Catechism, and the same are full, are wholly from the Scriptures.  
July 3.

## Sunday School Catechism.

FOR sale by WEST, RICHARDSON & LORD, No. 75, Cornhill. A SCRIPTURE CATECHISM, being a short Compendium of the Doctrines and Precepts of the Gospel, for the use of Sunday Schools. Compiled by the Rev. JOSEPH THAXTER.  
July 3.

## Linen, Shirtings, Sheetings, Silks.

JAMES BREWER, Eighty-Five Market Street, (three doors from Court-Street) has just received from Auction, 2500 yds. fine Irish LINEN, yard wide, from 20 cents to 40 per yard; 1300 yards steam loom SHIRTINGS, of a superior quality, which are offered uncommonly low; 2700 yards fine unbleached SHEETINGS and Shirtings, which are going for 50 cents per yard only; also BLACK SILKS, for 46 per yard, of superior quality; going rapidly.  
June 19.



## POETRY.

From the Centinel.

## LINES.

Written on Sunday (May 30th) after hearing a Sermon on the Divinity of our Saviour, at the close of which the preacher put this question to his auditors: "WHAT DO YOU THINK OF CHRIST?"

What do I think of Jesus Christ, my Lord!—  
What all must think, who read his holy word.  
The unsophisticated truth to find,  
That emanation of the eternal mind?  
The heavenly nature, there we plainly see,  
Although invested with humanity.  
True, there are some, who calmly can deny  
That Jesus is descended from the sky!  
His are the works of perfect man, they say,  
Whose moral actions, God's commands obey.  
From me, may life's most valued joys depart,  
Ere such cold doctrine freeze this glowing heart.  
In the blest page, as evident as light,  
Th' august Divinity, appears to sight.  
Not more of Deity could faith unfold,  
Should we the blessed halo's rays behold.  
I know—I feel—that Jesus is divine,  
Who condescends upon my soul to shine.  
May I, till call'd to rest beneath the sod,  
Exultingly proclaim my Saviour is—GOD!

JULIANA.

\*Delivered at the old South Meeting-House.

[The reader who can peruse the following little ballad with dry eyes, must be of ethereal origin, or have claims to be a substitute for a Greenland image carved from an iceberg.—Cent.]

From the Ladies' Literary Cabinet.

## THE BLIND MOTHER.

I saw a Mother! in her arms  
Her infant child was sleeping;  
The mother, while the infant slept,  
Her guardian watch was keeping.  
Around its little tender form  
Her snow white arm was flung;  
And o'er its little infant head  
Her bending tresses hung.  
"Sleep sweetly on, my darling babe,  
My own, my only child!"  
And as she spoke the infant woke,  
And on its mother smiled.  
But oh! no fondly answering smile  
The mother's visage grac'd,  
For she was blind, and could not see  
The infant she embrac'd.  
But now he lipt his mother's name,  
And now the mother press'd  
Her darling, much lov'd baby boy,  
Unto her widow'd breast.  
But sudden anguish seiz'd her mind,  
Her voice was sweetly wild;  
"My God!" she cried, "but grant me sight,  
One hour! to see my child!"  
"To look upon its cherub face,  
And see its father's there;  
But pardon, if the wish be wrong,  
A widow'd mother's prayer!"  
And as she spoke, her anguish grew  
More louder and more wild;  
And closer to her aching breast  
She clasp'd her orphan child.

E. R. Y.

## MISCELLANY.

## NORTHERN VOYAGE OF DISCOVERY.

Interesting account of the first parley between the navigators in the late Arctic Expedition, and a race of men discovered in Baffin's Bay; extracted from a narrative of the voyage, recently published by Capt. Ross.

[Continued from page 104.]

Having now at length acquired confidence, they advanced, offering in return for our knives, glasses, and beads, their knives, sea-unicorn's horns, and sea-horse teeth, which were accepted. They were then instructed by Sachse to uncover their heads, as a mark of good will and respect to us; and with this ceremonial, which they performed immediately, and of which they appeared to comprehend the meaning, our friendship became established.

One of them having inquired what was the use of a red cap, which I had given him, Sachse placed it on his head, to the great amusement of the rest, each of whom put it on in his turn. The color of our skins became next a subject of much mirth, as also the ornaments on the frames of the looking-glasses. The eldest of them, who was also the one that acted as leader, addressing himself to me, now made a long speech, which being ended, he appeared to wait for a reply. I made signs that I did not understand him, and called for Sachse to interpret. He thus perceived that we used different languages, at which his astonishment appeared extreme, and he expressed it by a loud "Heigh, yaw!" As Sachse's attempt to procure the meaning of the oration seemed likely to fail, and we were anxious to get them to the ship as soon as possible, I desired him to persuade them to accompany us; they accordingly consented, on which their dogs were unharnessed and fastened to the ice, and two of the sledges were drawn along the plank to the other side of the chasm. Three of the natives being left in charge of the two dogs and the remaining sledges. The other five followed us, laughing heartily at seeing Lieutenant Parry, and myself drawn towards the ship on the sledges by our seamen. One of them, by keeping close to me, got before his companions; and thus we proceeded till we arrived within one hundred yards of the ship, when he stopped. I attempted to urge him on, but in vain, his evident terror preventing him from advancing till his companions came up. It was apparent that he still believed the vessel to be a living creature, as he stopped to contemplate her, looking up at the masts, and examining every part with marks of the greatest fear and astonishment. He then addressed her, crying out in words perfectly intelligible to Sachse, in a loud tone, "who are you? what are you? where do you come from? is it from the sun or the moon?" pausing between every question, and pulling his nose with the utmost solemnity. The rest now came up in succession, each showing similar surprise, and making use of the same expressions, accompanied by the same extraordinary ceremony. Sachse now labored to assure them that the ship was only a wooden house, and pointed out the boat which had been hauled on the ice to repair; explaining to them that it was a smaller one of the same kind. This immediately

arrested their attention; they advanced to the boat, examined her, as well as the carpenter's tools, and the oars, very minutely; each object in its turn, exciting the most ludicrous ejaculations of surprise. We then ordered the boat to be hauled into the sea, with a man in it, and hauled up again, at the sight of which they set no bounds to their clamour. The ice-anchor, a heavy piece of iron, shaped like the letter S, and the cable excited much interest; the former they tried in vain to remove; and they eagerly inquired of what skins the latter was made.

By this time the officers of both ships had surrounded them, while the bow of the Isabella, which was close to the ice, was crowded with the crew; and certainly a more ludicrous, yet interesting scene, was never beheld, than that which took place whilst they were viewing the ship: nor is it possible to convey to the imagination any thing like a just representation of the wild amazement, joy and fear, which successively pervaded the countenances, and governed the gestures of these creatures, who gave full vent to their feelings; and I am sure it was a gratifying scene, which never can be forgotten by those who witnessed and enjoyed it.

Their shouts, hallows and laughter, were heartily joined in, and imitated by all hands, as well as the ceremony of nose-pulling, which could not fail to increase our mirth on the occasion. That which most of all excited their admiration was the circumstance of a sailor going aloft, and they kept their eyes on him till he reached the summit of the mast; the sails, which hung loose, they naturally supposed were skins. Their attention being again called to the boat, where the carpenter's hammer and nails still remained, they were shown the use of these articles; and no sooner were they aware of their purposes, than they showed a desire to possess them, and were accordingly presented with some nails. They now accompanied us to that part of the bow from which a rope ladder was suspended, and the mode of mounting it was shown them; but it was a considerable time ere we could prevail on them to ascend it. At length the senior, who always led the way, went up, and was followed by the rest. The new wonders that now surrounded them on every side caused fresh astonishment, which, after a moment's suspense, always terminated in a loud and hearty laughter.

The most frequent ejaculation of surprise was "Heigh! yaw!" and when particularly excited by any more remarkable object than the rest, they pronounced the first syllable of the interjection many times with peculiar rapidity and emphasis, extending wide their arms, and looking at each other at the end of the exclamation with open mouths, as if in breathless consternation.

Their knowledge of wood seemed to be limited to some heath of a dwarfish growth, with stems no thicker than the finger, and accordingly they knew not what to think of the timber they saw on board. Not being aware of its weight, two or three of them successively seized on the spare topmast, evidently with the view of carrying it off; and as soon as they became familiar with the people around them, they showed that desire of possessing what they admired, which is so universal among savages.

The only thing they looked on with contempt was a little terrier dog, judging, no doubt, that it was too small for drawing a sledge; but they shrunk back, as if in terror, from a pig, whose pricked ears, and ferocious aspect, being of the Shetland breed, presented a somewhat formidable appearance. This animal happening to grunt, one of them was so terrified, that he became from that moment uneasy, and appeared impatient to get out of the ship. In carrying his purpose into effect, however, he did not lose his propensity to thieving, as he seized and endeavored to carry off the smith's anvil; finding that he could not remove it, he laid hold of the large hammer, threw it on the ice, and following it himself, deliberately set it on his sledge and made off. As this was an article I could not spare, I sent a person to recover it, who followed him, hallooing, and soon got pretty near him. Seeing that he must be overtaken, he artfully sunk it in the snow, and went on with the sledge, by which we were convinced that he knew he was doing wrong. The seaman, on finding the hammer, left off the pursuit, and returned, while he went off, a 'was seen no more that day. Shortly after, another of them, who had received a present, consisting of a small hammer and some nails, left the ship also, and putting his acquisition upon the remaining sledge, dragged it away with him, & disappeared.

Among other amusements afforded to the officers and men on board, by their trials on the inexperience of the natives, was the effect produced on them by seeing their faces in a magnifying mirror. Their grimaces were highly entertaining, while, like monkeys, they looked first into it, and then behind, in hopes of finding the monster which was exaggerating their hideous features. A watch was also held to the ear of one, who supposing it alive, asked if it was good to eat. On being shown the glass of the sky-light and binnacle, they touched it, and desired to know what kind of ice it was. During this scene, one of them wandered to the main hatchway, and stooping down, saw the serjeant of marines, whose red coat produced a loud exclamation of wonder, while his own attitude and figure did not less excite the surprise of our tars, who, for the first time, discovered some unexpected peculiarities in the dress of the natives.

The three men remaining were now handed down to my cabin, and shown the use of the chairs, which they did not comprehend, appearing to have no notion of any other seat than the ground. Being seated, we attempted to take their portraits, in which Lieutenant Hopper, Mr. Skene, Mr. Bushman, and myself, were at the same time employed. During this attempt, fearful it might alarm them, we amused them with questions, collecting from them at the same time the information we thought it desirable to obtain, and directing Sachse to ask those questions which the hurried nature of this visit permitted us to recollect as most essential, and of which the result will appear hereafter. Our drawings being completed, and interrogatories ended, they began to be very inquisitive, asking the use of every thing in the cabin: we showed them paper, books, drawings, and various mathematical instruments, which produced only the usual effect of astonishing them; but on being shown the prints in Cook's Voyage, of the natives of Otaheite, they attempted to grasp them, evidently comprehending that they were the representations of human beings. The sight of a writing desk, a bureau, and of other wooden furniture, also excited their astonishment, but apparently from the nature of the materials only, as they seemed to form no idea of their uses.

They were now conducted to the gun-room and afterwards round the ship, but without appearing to distinguish any thing particularly, except the wood in her construction, stamping on the deck, as if in evident surprise at the quantity of this valuable material. In hopes of amusing them, the violin was sent for and some tunes played; they, however, paid no attention to this, seeming quite unconcerned, either about the sounds or the performer—a sufficient proof that the love of music in an acquired taste, and that it requires experience to distinguish between that and other similar noises. A flute was afterwards sounded for them, which seemed to excite somewhat more attention; probably from resembling more nearly in shape the objects to which they were accustomed; one of them put it into his mouth and blew it, but immediately threw it away. On returning to the cabin, some biscuit was produced, and a piece eaten by Sachse before presenting to them. One of them took a piece also into his mouth, but immediately spit it out with apparent disgust. Some salt-meat that was afterwards offered produced the same effect. We now ascertained their names, that of the eldest being Erick, and that of the two others, who were his brother's sons, Marshuck and Otanah.—Some juggler's tricks were afterwards exhibited by M. Beverly, which seemed to disconcert them, as they became uneasy, and expressed a wish to go on deck. We accordingly accompanied them, and, by pointing to the pieces of ice that were alongside, attempted to discover to what extent they could count, for the purpose of ascertaining the numbers of their nation.—We found, however, they could only reckon to ten; and on enquiry, therefore, if their country possessed as many inhabitants as there were pieces of ice, they replied, "Many more;" a thousand fragments were, perhaps, then floating round the ship.

The knives had by this time been examined by the armourer, who thought they were made from pieces of iron hoop or from flattened nails; we therefore asked, if any plank or wreck had formerly been driven on shore; to which they replied, that a piece of wood with some nails had come on shore, and been picked up. We therefore concluded, that the knives which had been left us had been formed from this iron, and consequently made no further enquiries.

They were now loaded with various presents, consisting of some articles of clothing, biscuit, and pieces of wood, in addition to which the plank that had been used in crossing the chasm was given to them. They then departed promising to return as soon as they had eaten and slept, as we had no means of explaining to them what to-morrow meant. The parting was attended with the ceremony of pulling of noses on both sides.

After they had reached and crossed the chasm, they were observed by some men who had been sent to accompany them, throwing away the biscuit, and splitting the plank, which was of teak, into small pieces, for the purpose of dividing it among the party. Soon after this, they mounted their sledges, and drove off in a body, hallooing, apparently in great glee.

## OBITUARY.

For the Boston Recorder.

Died, at Dover, (Mass.) June 1st, Miss FANNY BAKER, of Dedham, aged 20; late member of Bradford Academy. Agreeably to the request of Miss Baker's friends, the following was penned by one, who spent the last three months with Miss B. previous to her sickness.

About the first of Dec. Miss B. was introduced to our family, for the purpose of attending the literary institution in this place. The same evening of our introduction, it was inquired, if she had a union of soul with Him, who is the believer's life. She replied, "When my sisters, R. and C. returned, a year last autumn, from Bradford Academy, with a change of feeling and appearance, my mind was impressed. They conversed much with me. I felt my lost state, and the necessity of a renovation of nature. One evening, at the throne of grace, realised the presence of God, and my own nothingness; but have lived in such a manner since, that I fear I am still a stranger to God." After free conversation respecting the nature and extent of the divine requirements, she seemed much distressed, and remarked, "To seek to please God alone, and live exclusively for him, is to me a new idea. I have been looking at Christians rather than Christ. My enjoyment has been in Christian converse, not in communion with God." For several successive days, with prayers, tears, and penitential sighs, she sought after that compassionate Saviour, who has mercifully said, "If any man thirst, let him come unto me and drink." About this time she was pleased to appear and refresh her soul with so sweet a draught of living waters, as to forever quench her thirst for all the pleasures of this vain world.

Impressed with a sense of her sinfulness, and the preciousness of that blood, which cleanseth

from all sin, she manifested such zeal for the glory of God, and the salvation of sinners, that no one could see, without taking knowledge of her, "that she had been with Jesus." The unprofitable conversation of most professed Christians, grieved her to the heart, and with tearful eyes she would express her regret that the great theme of redeeming love was so seldom adverted to, even by those, who, she hoped, were interested in it. For those, who lived in the rejection of offered mercy, she felt the tenderest compassion; embraced every opportunity of entreating them to come to Him, whom her soul loved; particularly the dear youth with whom she daily assembled in school. For them, she observed special seasons of prayer, in union with several others. God, in rich mercy, heard, drew near to the seminary, excited the attention of many thoughtless youth, hopelessly redeemed two or three from the dominion of sin, and brought them into the glorious liberty of the children of God. The first of April, she was seized with an affection of the lungs, which in a short time terminated her useful life. That no one may feel it is a vain thing, in youth and health, to be supremely devoted to God, let us now enter the sick chamber of our dear Fanny, and catch from her own lips the sweet accents of that holy love, which satiated and enraptured her departing soul.

April 20.—When bleeding at the lungs, she said, "God deals gently with me. He comes very near. Oh how happy are the salutes in glory; sinners made holy. We must weep for thoughtless sinners. Christ weeps for them." On being asked if she had any desire to live, she replied, "I have no desire either way. If I have any desire to live, it is that I may know more of God, and live wholly for him."

May 1.—Divine light seemed to burst upon her soul like the morning sun. She exclaimed, "I never knew what it was before, to be so near God. My soul seems rising to God. Praise God: praise him." She was again asked, if she was willing to live or die, she answered, "I am afraid I am not willing to come back again; it would be a great trial; I am so near, that I seem almost to stand on the other shore. Come, Lord Jesus, come quickly. Oh! I could not bear such light long. How soon, O how soon!" To her friends, "I wish you could go with me. I pity you that you must stay in this sinful world."

To several Christian friends who called, she said, "I want you should begin anew to seek God. There is a fullness in the Saviour, and he is so willing. You must see what sin it is, which keeps you from giving your whole heart to God, and cut it off, even though it be dear to you as a right eye. It is through much tribulation, we must enter into the kingdom of heaven. I cannot bear you should live, without doing more for God. It distresses me to see those around so much conformed to the world. Dress is a temptation to many. The Apostle did not think much of it. Every cent should be saved for the Treasury of the Lord." When asked, how her past life appeared, she answered, "Vile. I was sinning against God with all my strength, till he arrested me. Feel that I have not done any thing for God, till the last winter. Had I not begun, while in health, to live wholly for God, I should not have this enjoyment in sickness."

May 20.—She exclaimed, "Oh how delightful it would seem to see all around me praising God. Be not afraid to speak the praises of the Lord. It seems as if saints would lift up their heads, because their redemption draweth nigh. How glorious! Jesus, dear Jesus! I think I shall not carry about this vile body much longer. Oh fill the earth with thy praises. Praises ought continually to be rising to God."

May 21.—For a young friend, who was absent, she observed, "There are but a few days of pleasure here, but if our peace is made with God, the glories of heaven are ready for us, the moment we leave the world. Jesus is more willing to accept us, than we can conceive. He will take us in his arms. But if we reject the Saviour, he cannot receive us. You must not reject him."

May 22.—When sleeping, she sung, "O happy souls!" while her countenance bespoke the sweet serenity of her own. When she awoke, she was asked, if she had not had pleasant thoughts in sleep. She replied, "O very, very indeed! I seemed to be very near." Again, when asked to describe her feelings, she replied, "I feel a calmness, a kind of delight. It seems as if the light of God's countenance shone on me. God does visit me wonderfully. My heart would faint praise him the loudest strains. How bright thy glories shine. O God, lift the light of thy countenance to all. Here I am, Lord; I lie at thy mercy. Shouldst thou leave me, I should now fall. O, most merciful Saviour, let me magnify thee while I live, and honor thee in my dying moments. I feel so much of the violence of human nature, that I long to be in that glorious and happy world. And is it so near to me? Oh that you, my dear friends, could go with me. This dark world, this dismal world."

May 23, Sabbath.—When told, it was doubtful whether she would live through the day, she replied, "It seems a delightful thought." She was asked, why she most desired to be in heaven! She answered, "I think it is that I may be free from sin, and be able to praise God better. There are no feeble praises in heaven. I shall soon be lifting up my soul in praises to God. I am very near my end. I desire that God would not leave me in the trying hour. It is a solemn and interesting time. I am nothing, but God has given me grace, and is now bringing me to glory. How God will be glorified in making such a sinner as I am, holy. How wonderful that I should have such a hope. I cannot be deceived; I do trust in Jesus." At her request, "The dying Christian" was sung to her. She united her voice in singing, "O grave where is thy victory? O death where is thy sting?" To her cousin N. she said, "live constantly near to God. You must not rest; there is no rest for us here. You must live so as to honor God. Let your light shine before men. It is necessary to come out entirely from the world. Give yourself wholly to God. It is a great thing to hold out to the end. It seems a great thing for me to live even till night as Jesus requires." May 23, in the afternoon, she was thought to be dying. She said, "Jesus is before me to bear me through the dark valley of the shadow of death. Christ is here to light the way. Why do you weep for me? It pains me to see you weeping around me; I want to see you praising God. Is there not one here that can praise him? Why has God done so much for me? Give him all the glory."

"To her cousin W. she observed, What do you think you shall do, when the heavens are melted away, and the earth is removed, if you have not secured an interest in Christ?"

May 29. She said, "I think I shall soon be in heaven with angels and archangels, surrounding the throne of God, singing redeeming love. Oh this sinful world! how dark it looks." To a young friend, she said, "Have you yet found the Saviour?" Being answered in the negative, she said, "You have not been seeking him then with your whole heart. How much time you have lost. What do you intend to do?"

May 31. She said, Come Lord Jesus, O come quickly, that I may lean my soul on thee. Oh delightful thought! departing leaving this world. Come dearest Jesus! O infinite love! There is mercy laid up for thousands. How infinite in mercy is our God. Let our souls praise him.

June 1. In the morning she said, "It is a delightful thing to die, certainly, I can see Jesus." For several hours previous to her death she seemed in a deep sleep. Between the hours of 5 and 6 that same watchful Love, which had soled all her hours of pain, extended its soft hand, gently disrobed her happy spirit of its cumbrous load, and bade it soar to realms of everlasting light.

Bradford, June 19, 1819.

## CHRISTIAN SPECTATOR.

Published by HOWE &amp; SPENCER.

THIS work has been undertaken in the expectation of Gentlemen, and others, of acknowledged talents and piety, who have pledged themselves to the Editor, to give it their utmost attention, and to devote their time and talents to the promotion of its interests; and to decline no able, and interesting vehicle of religious and useful knowledge. Original Communications inserted at a compensation will be liberally solicited. For all Communications, the Editor will be responsible.

The high object of the work is, to promote the truth. The doctrines exhibited, which have ever prevailed in the great Congregational and Presbyterian Churches, which are termed the *Doctrines of the Publication*, to second the endeavor of Propagation of the Gospel, and to give religious intelligence. As the country influences religious sentiment, publications are daily issuing from the press, which require commendation, or commendation of the work will be devoted to such publications.

The work has been commenced with auspices, and has, already obtained a public notice, and the marked approbation of its patrons, give it a high value. It is issued monthly, in numbers of 12. Corresponds, as to size of type, price, and quantity of matter on a page, with the Boston edition of the Christian Observer. Three dollars per annum, payable in advance, or by the sixth number.

Specification of the Contents of each volume. I. Religious Communications. II. Reviews of Publications. III. Philosophical and Economical Essays. V. Notices of New Publications. VI. Intelligence.

Specimens of the work can be seen, by the Agents, who will furnish, with the back numbers.

Agents—Cummings & Hillard, Boston; Rev. B. Blodgett, Salem; C. Newburyport; W. Hyde, Portland; and others, see Cover of the Ch. Spectator.

Mason's Self-Knowledge with Questions.

JUST published and for sale at James Book-store, No. 2, Cornhill. A TREATISE ON SELF-KNOWLEDGE, showing the nature and benefit of that science, and the way to attain it: numerous various Reflections and Observations on Nature. By JOHN MASON, A.M. To which are added QUESTIONS, for the work; for the use of schools and families. Price, half bound, 37 1-2 cts. 62 1-2 cts.

Also, just received, and for sale at James Book-store, No. 2, Cornhill. SERMONS, preached in the Free Church, Glasgow. By THOMAS CHALMERS, D.D. Series. \$1.25 in boards.

## NEW GLOBES.

MUNROE & FRANCIS, 4 Cornhill. Coined by the Emmeline from London. Very elegant 12 and 9 inch Globes, with and without Compasses, with covers, and manufactured by Carr.

Drawing Papers—Eistol Board; Imperial, royal and medium size. Fancy Papers—Glazed and plain. Green and Yellow; burnished with Gold; green, yellow, blue and other bordered and embossed quarto and octavo. Papers; gilt & black edged superior Letter Papers—Middleton's and Broadland's. don's fine Black Lead; Gilbert's red Chalk; Camellia's hair, and other Pencils. Superior lead Crayons.

Japan Ink—Walkden's superior Japan ink in black ink in jugs and bottles; red ink; Clout's original Durable Ink. Black and Powders. Shining Sand. Wedgwood's Chess Men and Boards—Ivory and Chess men; leather Chess Boards; backgammon; writing Parchment; Ass-skin Manuscript Books; Wise's Steel Pens; fine Gunter's Extra Red Sealing Wax.

## FOR THE SUMMER SEASON.

HAIR MATRESSES, considered by the more healthy and comfortable weather, than down or feather beds, and of various sizes and qualities, at No. 54, June 19. J. BUNSTEAD & CO.

## WHALEBONE WHIPS.

GEORGE DOMETT, informs his friends, that he continues to make Whalebene Whips, Lashes and Whip descriptions. AMONG WHICH ARE—Coach Whips, Curricles, Chaise do, Gig do, Phaeton do, Taudem do, Stage do, Pleasure wags do, Hunting do, Saddle horse do. Whip Thongs and Lashes, made to lengths and patterns, per gross, dozen. Whips and Whip Thongs made to any description, and warranted superior, and sold at a less price. Whip and Whip Thongs neatly at the Factory, No. 6, Dock-Square, ket.

## Domestic Establishment.

JOSHIAH VINTON, Jr. has removed from No. 60, Cornhill, to the Chamber by-street, where he offers for sale, a variety of Domestic Goods, consisting of—Ginghams, Stripes, Checks, 3-4 and 4-4, Shirtings, Brown and Bleached, Sheetings do. do, Tickings, Yarns, Threads, Sattinets, Black and Blue Cloth, Diapers, Table Cloths, &c.

At reduced prices, for Cash or on Credit. To Let—The Chambers at No. 60, Cornhill. They are completely fitted up, and are an excellent Room. They would be an excellent place for the sale of Furniture; or for a very large family, (for which purpose they were until the last three years) having connected with them a kitchen and cellar, good yard, water, out house, &c. Inquire as above.

## FRESH HARD WARE.

Received by the Jasper and Herald from the

DAMS & FESSENDEN, No. 24, Street.

offer for sale on reasonable terms, a

assortment of

HARD WARE AND CUTLERY

consisting of E Cod Fish Hooks, all sizes, Tea and Table Spoons—Wood Screens, &c. of every description—Locks—Latches—Wares—Black-Tin Tea Pots—Buttons—Rib'd Sickles—Cast patent and Sheep Shears—Knives and Forks; and a complete assortment of small Cutlery. See the list together with every article in the above requisites for the supply of Country Stores. On hand—Many Goods purchased in the ket at less than cost, which enables them to offer their country friends some great bargains.

April 24.